The RECONSTRUCTIONIST

VOL. XIV JUNE 25, 1948 SIVAN 18, 5708 No. 10

- ***CULTURAL DEMOCRACY***
  by Asher Block
- ***APPLYING KURT LEWIN'S METHOD TO JEWISH EDUCATION***
  by Noah Nardi
- ***WHAT IS YOUR NAME?***
  by Harold Friedman
- ***SOME HELPFUL TECHNIQUES FOR THE CONGREGATIONAL MEN'S CLUB***
  by Theodore W. Franks
- ***THE SCHOCKEN LIBRARY (Review)***
  by Israel Knox

Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Israel's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

is published bi-weekly for twenty consecutive issues, starting in October, by the Jewish Reconstructionist Foundation, Inc., 15 West 86th Street, New York 24, N. Y. Subscription $3.00 per year; 15¢ per copy; foreign 25¢ extra; membership in the Foundationn, $5.00 per year, including subscription to *The Reconstructionist*. Reentered as second class matter October 3, 1935, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

EDITORIAL BOARD:
Chairman: **Mordecai M. Kaplan**
Associate Chairman: **Ira Eisenstein**
Managing Editor: **Eugene Kohn**

Associate Editors: **Israel S. Chipkin, Judith K. Eisenstein, Theodore Friedman, Roland B. Gittelsohn, Jacob S. Golub, Emanuel Green, Bernard Heller, Will Herberg, Aharon Kessler, Immanuel Lewy, Edward T. Sandrow, Leo Shapiro, Milton Steinberg, Bernard Weinryb, Max Wiener.**

Contributing Editors: **Morris Adler, Michael Alper, Nathan A. Barack, Morton M. Berman, Philip S. Bernstein, Asher Block, Samuel M. Blumenfied, Ben-Zion Bokser, William J. Boxerman, Jack J. Cohen, Mortimer J. Cohen, Lawrence W. Crohn, Samuel Dinin, Harry Essrig, Emanuel Gamoran, Judah I. Goldin, Solomon Goldman, Robert Gordis, Samuel C. Kohs, Milton Konvitz, Myer S. Kripke, Louis M. Levitsky, Theodore N. Lewis, Joshua Loth Liebman, Sidney Morgenbesser, Maurice Pekarsky, David Polish, Joshua Trachtenberg, Leo Trepp. Max Weine, Jacob J. Weinstein.**

Executive Secretary: **Hannah L. Goldberg**

AMONG OUR CONTRIBUTORS

SHOLOM BLOOM, a Cornell University graduate, has returned from Jerusalem where he attended the Hebrew University under the G.I. Bill of Rights.

ASHER BLOCK is rabbi of Temple Israel, Great Neck, N. Y., and a contributing editor to *The Reconstructionist*.

HAROLD FRIEDMAN is executive director of Temple Emanuel Center, Beverly Hills, California.

THEODORE W. FRANKS is president of the Men's Club of Anshe Emet Synagogue, Chicago, Ill.

FRIEDA CLARK HYMAN has had poetry published previously in *The Reconstructionist* and several other publications.

ISRAEL KNOX is assistant professor of philosophy at Ohio University.

NOAH NARDI is psychlogist and educational consultant for the Jewish Education Committee of New York. He is the author of *Education in Palestine* and *Zionism and Education in Palestine*.

READY IN THE FALL

HOLY DAY PRAYER BOOK

for

ROSH HASHANAH *and* YOM KIPPUR

The Holy Day Prayer Book that is intended to express the best in the religious thinking and feeling of modern Jews.

in two volumes

Edited by *Mordecai M. Kaplan, Eugene Kohn* and *Ira Eisenstein*

Hebrew Text with New English Translation; Special Readings from Ancient, Medieval and Modern Sources; Torah and Haftarah Readings with Interpretive Introductions.

Price to be announced.

JEWISH RECONSTRUCTIONIST FOUNDATION, Inc.,
15 West 86th Street, New York 24, N. Y.

Please reserve for me.....copies of the Holy Day Prayer Book.

Name .....

Address .....

The RECONSTRUCTIONIST

Vol. XIV June 25, 1948 Sivan 18, 5708 No. 10

EDITORIALS

OUR ROLE DURING THE TRUCE

THE truce in Palestine has gone into effect. It has been hailed by the world as a welcome relief. There has been rejoicing over the cessation — temporary at least and perhaps permanent — of further bloodshed resulting from the conflicting claims of Jews and Arabs in respect to the future of Palestine. The truce has been hailed as a UN victory, as restoring, in some measure, the shattered prestige of the United Nations.

Nevertheless, the truce has still to justify itself. It can do so only if it leads to a just peace. But if it is used to facilitate conspiratorial efforts to enslave Israel by imposing a peace that rewards the aggressors and penalizes the victims of aggression, the ultimate result will not be less bloodshed but more. And if the truce will be utilized to enable Britain and America to by-pass the United Nations by confronting it with a *fait accompli* engineered through joint British and American pressure on Arabs and Jews, the prestige of the UN will not be enhanced but impaired by the truce.

We are hopeful that the ultimate results of the truce will be good. There are evidences that the political, administrative and military successes of Israel will have a favorable influence on the final outcome. At the same time, it is perfectly obvious that the unholy alliance of British imperialist strategists, British-American oil interests and the power-hungry rulers of the Arab states will make strenuous efforts to get, by chicanery and manipulation, what they could not get by warfare in spite of all the odds in their favor. We must add to the Biblical caution, "Put not your trust in princes," the further caution: Put not your trust in the state departments or foreign offices of even the most democratic nations. For these government functionaries have the good of the world or even of their own peoples less at heart than they have the vested interests of powerful groups who regard themselves the trustees of the nation's prosperity and security.

The Yishuv has written a glorious chapter in Jewish history by its heroic achievements in defense of Israel, which called a halt, at least temporarily, to British-Arab aggression. In the writing of the next chapter, the chapter of political maneuvering during the truce, American Jewry will have an important role to play. Not that we will in any way interfere with the negotiations between Israel and other nations on the ultimate terms of peace. American Jewry recognizes the provisional government of Israel not

merely *de facto* but *de jure* and respects the right that it has earned to negotiate its own political destiny. But we must give it our support in its legitimate demand for its recognition as a free national state within territorial limits adequate to make room for the immigration of all Jews who have the need or the desire to live in the homeland of Judaism.

Above all, ours is the task of so influencing the American public and the American Government that they wil not condone any surrender to Bevinism. One of the great moral advantages that we have won is that the resistance of the Israelis to the invading Arab armies forced Great Britain into more and more open aid to her protegés until the pretence of her neutrality in the conflict has worn so thin that it has become transparent. The naked treachery of the British attempt to insure the continuation ot British domination of Palestine by financing, officering and advising the invading forces of Transjordan is now exposed.

The attack on Jerusalem, the conquest of the Old City, the desecration of the Holy Places, the slaughter of innocent people in territory that Great Britain had recognized as a trust of the United Nations were sanctioned, and perhaps planned, by British authorities. The King of England has, as one of his traditional titles, "Defender of the Faith." What faith was he defending, we wonder, when his mercenaries—for that is what the soldiers of the Transjordan Arab Legion are in effect — led by British officers, bombarded the Old City of Jerusalem with its Holy Places, sacred to three faiths? The myth of British neutrality is a casualty of the war. It can never be resurrected.

But the great danger now is that Bevin's friends and allies in our own State Department will assume the role of clothing the shameful British aggression against Israel and Jerusalem with a cloak of respectability. That must not happen, and it is the special responsibility of American Jews to see that it does not happen. We must see that our government protests against the unneutral activity of Britain in supplying the Arab armies with oil while denying it to the Jews. We must protest the action of our government in enforcing the restriction against the immigration to Israel of Jews of military age. Such a restriction was expressly deleted from the truce terms by the Securty Council. And we must make sure that no pressure be applied by our government to force Israel to appease Britain and her Arab allies. Our Government and our people have made it clear that they consider the Arabs as aggressors; it is now their duty to see that, in the final peace, the aggressors gain nothing by their aggression.

THE INTERNAL MENACE TO THE STATE OF ISRAEL

IN the hazardous negotiations to take place during the four-weeks truce, the Israeli government knows that it has the backing of a peace-loving Yishuv which is ready to accept any reasonable solution that insures independence for the Jewish state and the opportunity for large-scale immigration and settlement of Jews in Israel. The government can count on the support of all elements of the population, that is, except the dissident organizations ot the Irgun Zvai Leumi and the Stern Group, and their political henchmen. These groups, and particularly the IZL, may be sufficiently powerful to endanger the Jewish position in the UN, should the Provisional Government accept peace terms that do not conform to their own extreme demands. The IZL still adheres to its program of a Jewish state on both

sides of the Jordan — and this, almost seven months after the democratically elected institutions of the Yishuv accepted the UN decision on partition. It has criticized Israel's acceptance of the truce terms and has failed to state that it would abide by whatever final peace terms the Provisional Government may agree to. When Arab politicians speak of the so-called Jewish imperialist threat to the Arab states, they are capitalizing on the publicly declared stand of the IZL.

There is nothing in the history of IZL which should lead any American Jew to suppose that its absorption into the Jewish defense forces means a loyal acceptance of the authority of the Provisional Government. True, its adherence to Haganah discipline within the borders of the State of Israel marked a step toward national unity. However, IZL still operates as a separate army in Jerusalem, *"until the Jews rule there,"* and maintains a political offensive within Israel which renders difficult *any* moderate solution. Political realism dictates that the Yishuv must be prepared for a more violent form of action on the part of IZL, should its leaders (and backers) object to the trend taken by the negotiations. The IZL army in the State of Israel can be reconstituted at a moment's notice for the purpose of directing political terrorism against the majority of Jews as represented in the Provisional Government. It has, in the past, threatened to do so. What reason is there to assume the threat is a bluff, when IZL speaks of "Jewish rule" in Jerusalem although the Yishuv has declared its willingness to have the Holy City internationalized?

These considerations are prompted by a recent appeal for funds by the IZL and Stern Group. It is about time that American Jews said, "No!" to terrorism.

There can be no justification for separate Jewish armies anywhere in Eretz Yisrael. And there can certainly be no justification for American Jews who espouse the cause of democracy to supply funds to political elements noted for their advocacy of Jewish imperialism. That is no road to friendship with the Arabs in the midst of whom the Yishuv must live.

We appeal to American Jewry to exercise its judgment and obey the request made by Dr. Abba Hillel Silver on behalf of the Zionist Organization. He declared that "any collection of funds in behalf of the Irgun or of any other military organization by any individual or organization in the United States is unwarranted and is contrary to the expressed wishes of the State of Israel. There is today but one Defense Army of Israel . . . and it is maintained by the Provisional Government of Israel."

A BIASED IMMIGRATION BILL

LATE, very late, the richest country of the world has remembered that it was once founded as a haven for persecuted and displaced Europeans and that loyalty to its own great tradition compels it to do its part in offering a haven to the persecuted and displaced Europeans of today. Of the 850,000 unrepatriable victims of the Second World War this country is now willing to accept, within two years, 200,000—less than a quarter of all these homeless people.

The reason that we waited so long is that our legislators were seeking a way to make the inflow of these foreigners as "harmless" as possible to the safety and comfort of the citizens of our republic. Displaced persons have undergone so many hardships and disappointments that they are often disgruntled, critical and bitter. Such persons are not wanted as

newcomers. Critical minds may find some flaws in our time-honored institutions and increase the number of those who want to revise them. Congress, in its overwhelming majority, represents the conservative portion of the population. For the conservative mind, it is hard to accept as future citizens people who were brought up in other climates with other institutions and customs. Therefore, all the exhortations in the press not to let these unfortunate war-victims rot in the camps fell on deaf ears. Now some ingenious Senators have found a formula which takes the sting out of the thorn. "Let us select those of the displaced Europeans," says the Wiley-Revercomb bill, in effect, "who are the most conservative people, those who are socially, economically, politically and spiritually the least dynamic ones." These are the Balts, who were brought up under a half-feudalistic order, and the farmers, who are less restless than the town people. So, let there enter 50 percent Balts and 50 percent farmers.

If the future of America lies in the strengthening of the conservative mind, this Senate bill must be regarded as a masterpiece. But for those people who cannot and will not forget that America is not only a stronghold of conservatism, but also a bastion of pioneering and democracy, and that this country had its origin not in feudalism, but in revolt against it, such a wonder-cure is a very bitter pill. It increases the proportion of the uncritical, possessive and comfort-loving type in our population and decreases that of the reflecting, creative and experiment-loving type.

If the present Senate, which passed the bill, 63 to 13, is really the true mirror of the American mind, the bill would indicate a trend which logically ends in the ideal of the Ku Klux Klan. The Senate bill prefers the Protestant Balts, and so discriminates against Catholics and Jews. Of the remainder, it prefers farmers, knowing that most Jews come from the cities. And to make absolutely clear that its intention is to limit the number of Jews, it defines a DP as one who entered a camp in Italy or in the United States occupation zone in Germany or Austria by December 22, 1945, rather than by April 21, 1947, as the more liberal Fellows bill of the House wanted. Why that date? Because the big stream of Jewish refugees started moving into occupied zones of Europe after December, 1945. The difference between this formula and the anti-Jewish laws of Hiltler consists in this: that Hitler overtly excluded the Jews from the body politic, but this bill practices such exclusion covertly. It does not exclude the Jews entirely, but reduces Jewish immigration to a mere trickle.

Besides its trickiness this bill is objectionable on other grounds. Its first choice, the Balts, are the most sympathetic to the Nazi system, its last choice, the Jews, are the survivors of the most horrible genocide in history, a genocide perpetrated by the Nazis. To reward the Balts and to penalize the Jews is not only discriminatory, but it is immoral and indecent. Laws and institutions are the frozen morality of a people. If American school children in future generations should ask, "Why did our fathers let in the friends of Hitler and why did they let down his innocent victims?", what answer can their teachers give to their questions? Shall it be said that the majority of Americans accepted the doctrine of Hitler that Jews are an inferior race? If so, why did so many hundred thousands of American youth die in the war against Hitlerism?

The Senate bill is a masterpiece of ingenuity for those who believe in Klan Americanism. But for those who dream of America as a "fraternity of diversity,"

it is a document of callousness and inhumanity. Therefore, now that the Bill is in Conference, its objectionable discriminatory features must be removed. On this the House should insist before letting the Bill supersede its own Fellows Bill.

JOSHUA LOTH LIEBMAN ז"צ

THE death of Joshua Loth Liebman is a loss to our movement, to all Jewry, and to that large public to whom his wisdom and piety brought peace of mind in a distraught world. He was an examplar of the kind of Jew our movement would like to see multiplied in America. He was steeped in the Jewish tradition and took delight in quoting not merely from the Bible and Rabbinic literature, but from the writers of the modern Hebrew renaissance. He was steeped also in the liberal tradition of America, and the American and Jewish traditions were so perfectly blended in him that he used each to enrich the other. Zionism and Americanism, science and religion, mysticism and rationalism, modernism and traditionalism—his soul was big enough to embrace them all and to transcend the apparent dichotomies that they present to persons less gifted with insight into their essential values. We will miss him. We will remember him. His memory will be a blessing.

REALITIES AND VALUES

IN AN EDITORIAL, "ISRAEL Knows No God," which appears in the June 9 issue of *The Christian Century*, the writer takes Israel to task because, in its Declaration of Independence, admittedly "a high-minded and moving document," the name of God is nowhere mentioned.

To begin with, *The Christian Century* is in error concerning the fact. The Declaration (we quote from *Labor Zionist News* of June 1, 1948, which gives the full text) concludes with the words: "With trust in Almighty God, we set our hand to this declaration at this session of the Provisional State Council in the city of Tel Aviv this Sabbath eve, the fifth day of Iyar, 5708, the fourteenth day of May, 1948." The last sentence was omitted from some of the versions which appeared in the press, and that, no doubt, is responsible for *The Christian Century's* misstatement of fact.

But there is no excuse for the illogical and, in effect if not in intent, vicious inference which the editorial writer derives from the alleged fact.

Suppose that the Declaration had omitted the name of God. The book of Esther in the Bible does not mention the name of God; would the editorial writer of *The Christian Century* have us believe that the Biblical author knew no God?

Jewish piety has never expressed itself in a profuse use of God's name but in a reverent reticence that goes to extremes in order not to "take the name of the Lord in vain."

One wonders how the sponsors of *The Christian Century* would react if, from the standpoint of Jewish standards of piety, an Israeli paper would say editorially: "What worshipers of Mamon the Americans are! They inscribe 'In God we trust' on their coins."

THE INTERNATIONAL LADIES' Garment Workers' Union has decided to lend Israel a million dollars from its treasury. That is a noble act indicative of the sincere interest of the union in the establishment of social and economic democracy abroad as at home. It should serve as an example to other labor unions and liberal associations to do likewise.

It should also serve as a challenge to

British trade unions to recognize where the true interests of labor and democracy in Palestine lie and to repudiate Bevin's betrayal of the cause of labor in his Palestine policy.

▼

A MAJOR PROBLEM OF JEWISH life, which is coming more and more to be recognized is the need for recruiting and training adequate personnel for all kinds of Jewish communal service.

In recognition of this need, particularly in relation to the institutions it represents, the Council of Jewish Federations and Welfare Funds has appointed a special national advisory committee, headed by Jerome N. Curtis, to guide its expanded personnel service. The need for this expansion is partly due to the demands on Jewish personnel for the overseas activities of many of our social agencies, but also to "the increasing number of communities which are employing full time professional executives, and the larger cities which are adding to their staffs as their programs grow."

American Jewry is evidently, at long last, beginning to realize that Judaism is not just a religious denomination, which needs the professional services only of rabbis, cantors and other synagogue functionaries, but a civilization which must be staffed by a great number of public servants in a great variety of professional capacities. The sooner the Jews of America accept the Reconstructionist doctrine that the Jewish people is a societal unit dedicated to the advancement of its religious civilization, the sooner will it be possible to recruit, educate and place at the community's service properly qualified professional personnel to man its institutions.

▼

ZACHARIA SHUSTER, European representative of the American Jewish Committee, who has just returned to America after a fourteen month mission abroad has some important things to say about the reeducation of the Germans. He starts out with the encouraging news that "a beginning has been made in the tremendous task of reeducating Germans for democracy with the creation of branches of the Lessing Society for the promotion of Tolerance, in Frankfort, Munich, Wurzburg and other localities."

But he does not let us lapse into an easy optimism. He continues with this solemn warning: "The formation of these groups, however, represents only a small contribution to the solution of the problem. What is essential to the success of any movement to counteract the heritage of Nazism is vigorous action for the reeducation of Germany by the occupation authorities, supported by the full weight of American opinion. Without outside support, there is grave danger that Germany will degenerate into a nation of mercenaries and nihilists who will sell their services cynically to the highest bidder in the struggle between the East and West."

These are earnest and true words, and

(*Continued on Page* 32)

We Suspend Publication Until the Fall.

This is the final issue of THE RECONSTRUCTIONIST for the summer. We resume publication on October 1st. Our office is open and our staff will be happy to service our readers with Reconstructionist literature, with suggestions for programs, study group activities and the like, throughout the summer.

We wish to thank all of our readers for their continued interest and cooperation.

Cultural Democracy

By ASHER BLOCK

ONE concept which looms large in contemporary democratic thought is "cultural pluralism." Time was when the "melting pot" idea was widely in vogue. It was presumed that the sooner various cultures blended into a uniform pattern, the finer our civilization would be. The emphasis then was not on integration, but rather upon the elimination of differences. It was almost inevitable, therefore, that a reaction should set in, repudiating all attempts at artificial conformity. The watchword became: "freedom for differences." In several cases, however, the pendulum swung back too far. Not content with protesting the bland standardization of culture, some groups advocated an indiscriminate perpetuation of all differences.

From a truly democratic point of view, neither extreme is a tenable position. Our task is to define cultural pluralism in such a way as to establish a proper equilibrium between our need for cultural freedom and distinctiveness, on the one hand, and our desire for cultural unity and cooperation, on the other. On the American scene especially, where diverse cultures have become next-door neighbors, such an adjustment is most essential.

The Individual and His Culture

Culture refers not only to intellectual ideas and ethical norms, but also to the habits and mores which express them. Culture is not only *content,* but also *form.* It is as difficult to divorce ideas from modes of expression, or values from patterns of action, as it is to dissociate beauty from things which are beautiful. Culture, in brief, is a complete mode of life, the total manner in which members of a society think and act. It is the language they speak, the songs they sing, the work they do, the holidays they keep, the prayers they say, the clothes they wear. All this is culture.

Since culture is "a way of living," every human being, in a sense, has "a culture." This culture may be conceived of as having dimensions of *scope* and *depth.* It is broad or narrow according to the number and diversity of the elements in it. It is profound or shallow, depending upon the quality or intensity of those elements. To illustrate: the person who spends his days exclusively in working, eating, and sleeping has a meagre way of life, little better than that of animals. If he acquires the capacity to read, to sing, and to pray, his living expands in cultural breadth. Should he then improve his vocabulary, enhance the quality of his art, and deepen his appreciation of God and mankind, his culture gains in profundity as well.

Realistically speaking, a person never possesses more than one culture, just as he does not, at any one time, live more than one way of life. His culture is simply limited or inclusive, rich or deficient, second-rate or superior—rather than monistic or pluralistic. Part of culture, for instance, is a sense of history. One individual may be aware only of his own immediate past; another may be cognizant of the tradition of the group with which he is associated; a third may cultivate a historic sense fertile enough to embrace the whole human family of which he is a member; while a fourth may comprehend the very processes of cosmic evolution of which he is a product. The distinctions are those of dimension.

Thus each individual may be said to

possess his own unique way of life—personal memories and habits, distinctive experiences and ideals, and a complex of social relationships — differing materially from that of any other single human being. That culture, in turn, is affected and modified by almost every person one meets and every book one reads.

I, for one, would be hard pressed to apply any one adjective to my own particular culture. To be sure, it is American, but it is also Jewish. It is, I suppose, modern, but it is also imbued with tradition. To the extent that I have studied Greek philosophy, I have unquestionably absorbed traces of Hellenic culture. I admire the works of many Italian painters, enjoy the Russian ballet, and thrill to Negro spirituals. Among my teachers are such diverse personalities as Moses, Lincoln, Spinoza, Freud, Mahatma Gandhi, Mordecai M. Kaplan, and Harry Emerson Fosdick. I can honestly say that from each of these I have received a measure of inspiration which has helped to shape my world outlook and mode of living. How, then, would you describe *my culture?*

Thus my basic American-Jewish way of life, in the midst of a democratic environment, is constantly challenged, modified, and enriched by my contacts with representatives of other cultural stocks.

The Individual Approach to Intercultural Understanding

If such cultural interaction be acknowledged as mutually helpful and stimulating, it follows that this process ought not to be left to chance, but should be deliberately planned for and consciously encouraged, *especially where the lack of such mutuality is cause for cultural misunderstanding and group friction.*

We frequently state the case of "unity" falsely. One may hear it said that Americans are united because they reside within certain geographical limits, are governed by one political administration, and live under a uniform economic system. Yet such "abstract" unity means nothing to a particular Southerner who shuns Northerners, to a Democrat who hates Republicans, or to an employer and employee who wrangle with each other. Real unity can be exemplified only in the concrete personal relationships of Mr. A and Mr. B, who are members of one community, or whose paths, in the course of democratic affairs, have occasion to cross. Just as in scientific investigation we hesitate to generalize beyond the factual data at hand, so in our social theorizing we should guard against inferences which are not rooted in specific situations.

The ultimate "facts" in any society are its human beings, one by one. These constitute our only valid point of reference, and the criterion for every social value. We cannot have a just political, economic, or social *system,* while masses of individuals within that system are untutored, greedy, or emotionally uncontrolled. Likewise, it is pointless to speak of universal freedom and equality, while two neighbors on a typical American street, who happen to be white and Negro, Catholic and Protestant, or Jew and Gentile, cannot get along with each other.

Francis Bacon made a significant contribution to modern science by his emphasis upon the "inductive method," the examination of particulars in order to grasp the more general. In analogous fashion, an attempt is now being made to tackle the question of intercultural education as a social *science.* Dr. Rachel Davis DuBois, director of the Workshop for Cultural Democracy, is employing an "inductive" approach in understanding and resolving problems of human relationships.

The "Neighborhood Festival" Project of Dr. Du Bois

About a score of years ago, Miss DuBois perceived the urgent need for breaking down the many social barriers which dismember the American scene. Her aim was positive: to create a process wherein heterogeneous cultural elements could be orchestrated into a richer and more harmonious community life. What gradually evolved was, in the words of Margaret Mead, "a real social invention." Through an intimate knowledge of social psychology and as a consequence of professional work with numerous groups, Dr. DuBois developed a skilled technique of "adventuring in intergroup education," at the heart of which was a revival of the art of group conversation.

It is a matter of common observation that when persons of different backgrounds wish to "get acquainted," they almost intuitively search out from beneath the accumulated layers of their group cultures those ingredients which are essentially and universally human. For instance, they talk about the weather. Reacting to the weather, to nature, to the seasons, or to other processes of the universe is a common attribute of all humanity. Similarly, people of whatever origins will find little difficulty in exchanging thoughts about food, work, or play. This much seems certain: people remain strangers as long as the *differences* between them command the forefront of their consciousness. They experience kinship only when they learn to share ideas and feelings together.

On this simple yet basic premise, a series of Neighborhood Festivals have emerged, centering usually about the seasons of the year.* Individuals of various cultural strains are encouraged to join in, and contribute to, these festivals. Song, dance, ceremonial, prayer — all creative forms of human expression — are utilized to communicate the spirit of a particular occasion. In its progressive experimentation, the Workshop for Cultural Democracy has enlisted the cooperation of educators, social workers, students of the arts, and religious leaders. (Dvora Lapson, exponent of the Jewish dance, has collaborated actively in this work.) To date, over 500 "festivals" have been carried through with considerable success, involving some 20,000 people from all walks of life. The gatherings were sponsored by religious organizations, labor unions, libraries, settlement houses, parent-teacher associations, commissions on race relations, women's clubs, interested individuals, etc.

A Neighborhood Intercultural Meeting

In order to attempt to make this project a bit more vivid, let me describe briefly one of the meetings that I attended in Great Neck a few years ago. There were about twenty people present, all guests of a local resident. Among the nationalities represented that evening were Hungarian, Rumanian, French, Austrian, German, and native American. From among the last, one was a New Englander, one came from the Middle West, several had hailed from the South (one of them a Negro), while the rest came from New York City and its environs. As to religious backgrounds, there were a Catholic, two Jews, a few Quakers, and several members of Protestant denominations.

Miss DuBois presented each individual informally to the group, explained briefly the nature of the gathering, and "broke the ice" with the subject of Spring, which was then in the air. Each person was in-

* See "Get Together Americans," by R. Davis DuBois, Harper & Bros., 1943, or write to the Workshop for Cultural Democracy, 204 E. 18th St., New York 3, N. Y.

vited to relate some personal experience associated with that period of the year. One recalled memories of ground-hog day, another told of a festive European carnival spirit, a third waxed reminiscent over the joys of discarding long, heavy winter underwear, a fourth described a Catholic candle mass, a fifth recounted the traditional observances of Jewish Arbor Day, and so on.

Before long, an intimacy invaded the group which could hardly have been anticipated. Here were altogether "different" people sharing something together. Though our "leader" had obviously given the conversation a start, it was now rolling along on its own momentum. It was she who finally had to interrupt the spirited interchange in order to draw attention to a significant point. There was apparently some *universal* value amidst all our particularistic experiences! What was it? It was, we readily agreed, the joy of Spring—our sense of gratitude for Nature's revival. It was the spirit of Hope which springs eternal in the human breast. This sharing of sentiment served remarkably to unite us—at least for an evening.

Having sensed the mood which had come over the group, Dr. DuBois asked whether there was any song that came to mind to express our feelings. Whereupon our Negro friend began with "All God's Chillun' Got Wings," and the group joined in a rousing chorus.

Mutual Stimulation vs. Mutual Neutralization of Cultures

Aside from the salutary social effects involved, such projects hold great promise for a revitalization of American democratic culture. Theoretically, America should be a fountainhead of creativity. It possesses an enviable wealth and variety of cultures from which to be inspired. Yet much of this potential richness and beauty seems to go to waste. Witness the fact, for example, that our American holidays are largely unappealing, commercialized, lukewarm affairs, whereas, guided by the dynamism of their inherent ideals, they ought to be deeply esthetic and soul-stirring.

As different cultural groups come together on the American scene, out of meaningful and colorful historic pasts, they often unconsciously tend to "neutralize" each other. Yet, with some conscious effort, they could be made mutually stimulating. Hence America, blessed with a cultural laboratory such as the world has never yet seen, is neglecting a glorious opportunity.

Some Implications for Jewish Life

For Jews and Jewish life, all this has vital implications as well.

First, it seems to suggest that Jews, as well as non-Jews, have been "theorizing" too much about anti-Semitism, Jewish-Christian relations, etc., without adequately applying the technique of "Mr. Cohen, meet Mr. Jones."

Secondly, it should cast a fresh light upon our Jewish cultural enterprise in this country. Our objective, it would appear, should be not only to preserve, but to create; not alone to nurture, but to share. Cultures, like plants, thrive on cross-fertilization.

Lastly, it ought to encourage us to seek out all the intrinsic, universal values in Judaism, so that, side by side with our neighbors, we may be stimulated to make our finest contribution to American and world democracy.

The next issue of The Reconstructionist will appear October 1, 1948.

Applying Kurt Lewin's Method to Jewish Education

By NOAH NARDI

This is the last in a series of three articles dealing with Kurt Lewin and his contribution to the science of social psychology and the reconstruction of Jewish life. The two preceding articles told of his life and his teachings and described some applications of his doctrine to various phases of American and Jewish life. In this article, Dr. Nardi indicates how Lewin's methods can be useful in removing some of the most stubborn obstacles to Jewish educational progress in America.—EDITORS.

DURING the past twenty years a number of new and far-reaching difficulties have been hampering Jewish education in America. The relative number of pupils entering Hebrew schools after their eleventh or twelfth birthday has risen, while the turnover within a given school year has become discouragingly high. Of the children entering the Hebrew school, less than ten percent reach graduation level and about fifty percent drop out before completing their first year. In New York City, the Jewish Education Committee of New York has been meeting this problem in various ways: curriculum revision, supervision of instruction, in-service courses, preparation of text-book materials, the setting up of standards of achievement. Through subsidies to schools, the Committee is encouraging increased time of instruction, professional school management, music and other art subjects, as well as extra-curricular activities. Important improvements were also made in the professional status of the teachers. With the help of the Committee, teachers are now provided with insurance and pension benefits. They have tenure and their salary scales have been increased considerably to meet the rising cost of living.

The Need of a New Psychological Approach to the Problem of Jewish Education

These and other improvements, however, have not produced the desired results. Though it is too early to judge their effect, there is the possibility that we are confronted here with a situation which requires not only pedagogic and financial measures, but a psychological approach as well.

Let us examine the kinds of motivations that influence each of the factors involved in the Hebrew school situation.

Until recently Hebrew teachers have been known to consider their work as a highly esteemed function in the preservation of Judaism. They considered Hebrew education in the diaspora countries a dynamic force in the education of the Jewish people. In Eastern Europe, Jewish education was motivated by devotion to the Bible, Hebrew and Palestine. This devotion was brought over to America as well and was indeed prevalent among the Hebrew teachers of twenty or twenty-five years ago. However, this attitude has been continually deteriorating. The morale of teachers is now at its lowest. Many are discouraged and seem to dislike their work. They feel insecure and weak in their social setting. There are those who feel they belong to an underprivileged group. Not being reconciled to their situation, they develop a cynical attitude toward their work and toward themselves, which may even be accompanied by a feeling of self-hatred. There are those who think they can improve their status by preparing themselves for another profession and there are others who leave Jewish education altogether.

Although such attitudes are not limited to Jewish teachers, there are the added

difficulties that the Hebrew teacher is called upon to teach, during the afternoon hours, difficult subject matter to classes of wide age ranges and to children who have already gone through a whole school day. With little instruction time at his disposal, he must proceed at a slow pace. The nature of the subject matter is such that he is in danger of getting lost in the details of vocabulary drills and in teaching the mechanical reading of the prayerbook. He is apt to lose, and very often does, the larger perspective of his place in the framework of Jewish life.

Moreover, the accomplishment of the teacher in his work does not afford sufficient motivation for maximum effort. If he is a good teacher, his good work and its results are usually confined to his classroom. Indeed, little recognition is given to the work of a good teacher either by the rabbi, who may be too busy to visit his classes, or by the school trustee, who may not be in a position to appreciate good teaching. The same would hold true for poor teachers as well. A teacher may go on doing poor work because of inadequate guidance from the principal or because of lack of a better teacher to replace him.

The supervisor's approach to remedy this situation is along the accepted lines. The teacher is handled as an individual. He is given guidance by educational consultants, he is asked to attend in-service courses, he is offered teaching-aids—all this under the assumption that these aids be translated into actual change in teaching performance. It is our impression, however, that this is not sufficient. While the individual approach has and always will have its merits, there is the need for the group approach as well.

The Group Approach to Jewish Education

Can the group approach help us to meet these problems confronting Jewish education and, if so, how? It is our conviction that it can, and we shall try to outline some practical suggestions which we believe could go a long way toward making Jewish education more effective. There is at least enough challenge in them to warrant serious consideration by Jewish educators.

Let us start from one of Lewin's basic assumptions, namely, that the intensification or the changing of group goals is a re-educative process based on *individuals as group members and not on individuals as such.* This means that, before we can even hope to bring about changes in teachers' attitudes and techniques, we must first help the teachers to develop their group belongingness. This seems to be one of the prerequisites for bringing about acceptance in reeducation. The assumption being that, by accepting belongingness to their group, the teachers will thus identify themselves with the values and aims of the profession, which, in turn, will help to bring about better motivation for their work.

The creation of a we-feeling among teachers and principals as well as lay-education leaders, should, indeed, be a matter of utmost importance to local Jewish educational bureaus. In New York City, out of close to 1,400 teachers in the Hebrew schools, only about 300 can be said to have some sort of group belongingess and identification with the Hebrew teaching profession. These are the more or less active members in the Teachers' Union. They are also the ones to enroll in the in-service courses of the New York Jewish Education Committee or to take part in Hebrew or Zionist activities. Most of them are old timers and very few young or new faces can be observed among them. The same is true of the principals' group as well. There are at least 250 Hebrew principals and head teachers in

New York City. Of these only about 60 are enrolled in the Hebrew Principals' Association of whom only about fifteen attend meetings regularly.

What does all this mean? It means that the majority of Hebrew teachers and principals do not identify themselves with the profession; that many of them consider teaching a temporary occupation or a blind alley into which life has trapped them; that there is little in-group belongingness among them; that some of them may feel either too superior or too inferior to other teachers to mingle with them professionally. There is no doubt that one of the crucial problems in Jewish education is to reconcile the teacher to his profession and to make him accept group standards and responsibilities. The first prerequisites for achieving this end are, of course, professional security and remuneration. One must not, however, overrate the importance of the pay envelope. It has been proven, in fact, that social recognition and personal satisfaction with the job are, in many instances, just as important as salaries or hours of teaching. College instructors, for example, are now paid less than many Hebrew teachers and still the prestige and satisfaction that go with college teaching more than compensate for the low wage.

To improve Jewish education one must make Jewish teaching a respectable and socially acceptable profession. *There is no reason why the rabbi should be the only one to be singled out for community honors.* A principal or a teacher, if successful in his work, is just as entitled to recognition and encouragement as is the rabbi. A dinner or reception rendered to the teacher upon completion of a long term of service, or installation ceremonies in honor of the new teacher could go a long way towards the bolstering up of the teacher's ego and toward the establishment of proper relationship between the teacher and the community. One of the hardest things for a teacher to do now is home visiting, whether for purposes of new registration or for the follow-up of absences and other school problems. There is a definite psychological blocking that prevents the teacher from maintaining such types of contact with the home. The reason is that his social position in the community is such that he feels himself suspected of personal economic interest, namely, that his job and livelihood depend on whether this or that youngster will attend or "quit Hebrew."

A dynamic approach to the Jewish teacher would attempt to enrich his social atmosphere and extend his psychological field. One must not assume, however, that lectures or discussions are adequate techniques for bringing this change about. The fundamental assumption is that, before his personality can be affected, he must first be melted into a group, and this can be done only through group activities. Such activities should include gatherings and conferences of all sorts, taking place in different kinds of atmosphere—social functions, pedagogic conferences, weekends in the country, seminars in summer camps, trips to Palestine, literary and musical evenings, etc. It should also be pointed out that, in all these activities, ample opportunities must be provided for teacher expression, which when properly steered performs not only the very useful purpose of cathartic relief for the teacher, but also a proper setting for group decisions.

To sum up, a dynamic approach to the Jewish teacher would strive for the achievement of the following aims:

(a) To bring about a change in his social atmosphere.
(b) To make him aware of his real position in Jewish life.

(c) To make him feel the need for his reeducation.
(d) To develop the urge for greater responsibility.
(e) To imbue him with greater enthusiasm for his work.
(f) To affect his personality through social and professional group activities.
(g) To bring about a greater awareness of the problems confronting Jewish education and make him aware of his own shortcomings.
(h) To make the material aspects of the teaching profession incidental to the larger purpose of Jewish education and to bring about a change in his social reality.
(i) To make the teacher aware of the end in view of Jewish education.
(j) To retrain him by bringing about changes in attitudes and techniques of class leadership and teaching.
(k) To develop a desire for communal participation and leadership.
(l) To make him sensitive to the problems confronting all other factors involved in the Jewish school situation.

Application of Techniques

Thus far we have been considering the teacher in relation to his group. We shall now extend Lewin's field theory to a short discussion of the Hebrew school as a unit-whole. We shall assume thereby that a school is not merely a sum total of the different individuals involved, children as well as adults, but a field possessing characteristics of its own, in which the behavior of each group involved is a result of many factors, visible and invisible. The school atmosphere, the relationship between the principal and the teachers, that of the teachers to one another and that of the trustees to both principal and teachers cannot be treated as isolated factors. You cannot improve, for instance, the work in the classroom without relieving the tension that may exist between a teacher and the school board because of certain grievances, open or secret, that they may have against each other.

A very effective means in group dynamics used for relieving tension is role-playing or socio-drama. The purpose of such activities in a school situation would be to bring about greater appreciation of the tasks and responsibilities of everyone concerned. A wide variety of situations can be spontaneously projected with the spectators getting valuable information of the other's scope of activities and of the problem he is confronted with. By "playing" each other's part, trustees, principals, teachers, parents and also pupils would gain valuable "insight-practice" and get a total picture of all the factors that go into the making of a school. For instance, there is little appreciation by the teacher of the duties and responsibilities of the principal. There is also in many cases an insufficient appreciation by the teacher of the difficulties confronting his pupils, who have already gone through a busy day before their arrival late in the afternoon for their Hebrew instruction. There is likewise little understanding on the part of the parents of what is being taught and of what transpires in the school. Then, there is the tension that can be observed in many schools between the trustees and the teachers. As in many philanthropic institutions, it is often difficult for some volunteer workers in the schools to understand and to appreciate the elementary needs of their professional staff and we are aware of many cases where the principal's or teacher's efficiency is being curtailed by a controversy with their school committee.

The first impression one gets from the idea of role-playing is that it is "kids' stuff." However, those who have tried it, maintain that, after a little while, both

the participants and the audience become vitally involved in the process and project themselves eagerly into the discussion. Often the parts will be played over and over again by the same individuals or by others, with changes and modifications suggested or demanded by the audience.

In addition to the role-playing technique, there are, of course, the more or less accepted means for bringing about better understanding between individuals and groups. A school should plan for joint gatherings of parents, trustees and teachers. This is as important as to develop group relationships among members of each group separately. An illustration of how a few parents, when melted into a group, can affect the work of a school has come recently within the experience of the present writer. A number of parents whose children happened to be molested on their way from Hebrew school, got together for some joint watchfulness. While waiting for their children, they got to discussing the work of the school and their responsibility towards its development. They realized that they could not accomplish much unless they themselves took over the school. They consequently became members of the congregation, they brought in their friends, many of whom had never before been affiliated with a synagogue, and when elections came, they had themselves elected as trustees of the synagogue and of the school. The new administration appointed a full-time principal, increased the time of instruction, renovated the building and themselves canvassed many homes in the community for the increase of registration, which more than doubled within a period of only six months.

This, of course, is an exceptional case. Most of the parents are reluctant to accept any social responsibility. But unless parents have developed some form of group belongingness and unless they act in concert, there is very little that parents can be made to contribute for the welfare of the school.

Group belongingness among parents and lay leaders interested in Jewish education does not necessarily have to be limited to one school. It is most important to develop community leadership as well, and inter-school activities could go a long way in creating a more favorable community atmosphere for Jewish education.

There is one more principle of group dynamics which may be presented here, namely, that you cannot understand group life unless you study it in action. In other words, all the studies in which educators like to indulge are not of much value unless they are carried forward into the processes of change. The present writer is "guilty" of a number of studies and statistical surveys. Still, it is his belief that by surveying a school or a community through the static approach, namely, through a description of the situation in terms of averages and percentages, one does not reveal a true picture of the situation. Such surveys rarely lead to any conclusions which were not apparent before they were made.

Lewin's conception of a study is *action-research* which involves the following process:

(a) Reconnaissance — an *analysis* of the situation, fact-finding and problem census, interviews, observations, recordings, etc.

(b) Application of *group dynamic techniques* such as intergroup activities, psycho-drama or role playing, changes of social atmosphere, directed discussions, evaluations, etc.

(c) Fact-finding — this time for the *evaluation of results* of the project.

What would an application of this technique mean in the case of a single school survey or the study of a whole community? It would mean that the American Association for Jewish Education and each of the larger Jewish education bureaus would maintain a special "task force," along the lines followed by the CCI. In the same way as the CCI people "invade" a neighborhood for combating prejudice and intolerance, an "education squad" could take over a school or a community and actually help by joining the local personnel and by giving the school as well as the community a real lift. The make-up of such a "squad" would not require too many participants. It should consist of a principal, a number of teachers and whatever additional personnel may be found necessary, such as fund raisers, art teachers and the like. A study of this kind has real dynamic qualities and would combine both research and action. The difference between this approach and the one presently in use is that an educational consultant now spends one or two days at the most on a survey before submitting his recommendation. The new approach would involve his spending a few weeks or even months in a school, and actually joining in the running of the institution.

In Lewin's Path

There is no doubt that group dynamics have a great deal to offer to Jewish education or to any other area of Jewish life. Indeed, it was Lewin's ambition to apply his unquestioned genius to Jewish psychological and sociological needs. He was very much concerned with the training of the necessary Jewish personnel and he was always in search of young social scientists interested in Jewish research. He was not interested in the so-called "unbiased" type of scientist. In fact, he thought that a social scientist cannot help having a bias, and that whoever denies that he has any, is the most biased of all. A Zionist to him was not necessarily more biased than a non-Zionist, and was definitely less biased than an anti-Zionist. Lewin was, therefore, on the lookout for young scientists with a positive Jewish point of view and found a number of them at Harvard, at M.I.T., Iowa, New York and elsewhere.

Shortly before his death he had arranged for a seminar to be held in Cambridge under the auspices of the Institute of Group Dynamics, the purpose of which was to bring together promising students in the social sciences with a view to interesting them in Jewish social research. This week-end conference was held as scheduled, although he had died in the meantime. About sixty students from New England and New York universities came to what became known as the "Kurt Lewin Memorial Seminar."

Many of the participants had known Lewin personally and were attracted to him both for his ideas and for his personality. There was something about him which fascinated young people. His jovial and boyish disposition made them cling to him and there could not have been a greater tribute to his memory than this gathering of young men and women dedicated to continuing the unfinished work of their friend and master .

Special consideration was given at this seminar to the idea of cooperative action-research to be carried out by groups of students either on university campuses or with youth organizations. Members of the New York delegation together with the present writer worked out plans for New York City colleges, and an interesting project was launched at Hunter College by the IZFA (Intercollegiate Zionist Federation of America), where a random sampling of about four hundred out of the three thousand Jewish girls enrolled in

his college is now being studied by a roup of twenty girls. Attitudes in many reas of Jewish life will be studied, espeially those relating to Jewish education nd Zionism. The interesting feature of his project is that the work is to be done y the girls themselves. Following an anaysis of a rather detailed questionnaire repared by them and ourselves, there is o come the second stage, namely, the ction part of the research, which conists of the face to face approach and s intended for the changing of attitudes. The details of this approach were developed along the techniques of sociodrama and role-playing with the view to developing methods of reeducation and changing of attitudes of Jewish youth and adults.

This is but one phase of action-research. There are many other areas in Jewish life in which this and other group dynamic techniques could be applicable. Lewin left us a rich heritage. May we have the ingenuity and courage to follow in his path.

Shavuot---1948

By FRIEDA CLARK HYMAN

Alone I travel through the unsown tracts
Listening for Amalek's coward tread—
The jackal lurking in the rocks
For fainting heart, for sightless dead.

Alone I cross the soil of Og
The hostile highway of Bashan's field
Wild wolves who guard their measured ground
With hungry teeth of shining steel.

Oh jackals, wolves, and all you beasts of night—
Shall I who breathed the jungle air—
Who knew the snarling rage of brutes—
Their crooked claws—
Shall I despair before the braying of your packs?

Know you not my wilderness shall lead to God—
And I seek not His Face with empty hands?
My gift
My only gift
Harvested from Pithom-pits
I'll lay upon my altared land.

Now unconsumed it burns in me.

Some Helpful Techniques for the Congregational Men's Club

By THEODORE W. FRANKS

The congregational Men's Club or Temple Brotherhood is an institution of great potentialities for Jewish life. It can enlist the services of the congregation's members in those Jewish activities that constitute the program of the synagogue and that cannot be delegated to officers and directors who are preoccupied with its fiscal and administrative problems. In any program for the reconstruction of Jewish life, the Men's Club movement should be reckoned with. The following article offers suggestions for a more efficient organization of Men's Club activities which should go far toward increasing the influence of the Synagogue as the central religious and cultural institution of the Jewish community. —EDITORS.

FREQUENTLY men's clubs and other organizations find themselves hopelessly entangled in committees. Committees are appointed for this, that and the other thing, and their activities are usually accompanied by frantic efforts to coordinate all of their work. Any one familiar with organization activities will probably agree that committees are among the major causes for accelerating the aging of their officers. They might be spared much trouble and their organizations would certainly benefit if they applied to their work some sound principles of scientific management.

An analysis of committee activities will show that all of them tend to fall into three parts: Planning, Performance, and Control.

Let us see how this division would work in practice—for example, as applied to a Boy Scout activity or project. Three separate and distinct committees or committeemen would be required under this plan—one for Planning, one for Performance and one for Control.

The function of the Planning Committee or Officer for the Boy Scout Project would be:

(a) To define and state purposes and objectives of the project, in detail and on paper.
(b) To consider and make plans—draw a complete blue-print for the implementation of objectives.
(c) To set up criteria by which to judge and evaluate results attained.
(d) To turn over proposals or blueprint to Performance for execution—with a copy of same to Control.

The function of the Performance Committee or Officer would be:

(a) To study the Planning blueprint for the best way to get maximum results.
(b) To do what is necessary for carrying out the plan, such as buying material and supplying talent or services.
(c) to have complete authority and responsibility for program or activity performance.

The function of the Control Committee or Officer would be:

(a) To gather expense data, which include direct items (artists, caterer, etc.) and apportioned items (stationery, membership cards for the year, etc.).
(b) To measure and report on Performance compared to criteria in Planning blueprint.
(c) To make constructive recommendations.

Now, the above sketchy outline may appear quite involved and complicated.

In practice it is remarkably simple, because these activities represent, in any case, what actually is done in common practice. The very important difference is that here, for the first time, the work is clearly defined and logically divided.

But we also gain other advantages, such as *increased participation.* In practice, *all three units,* Planning, Performance and Control, will actively cooperate. The person or persons responsible for putting on a program will want to know all the details of the plan for the event. Similarly, everyone concerned is anxious for the Control unit to make a favorable and successful report.

Thus, participation is achieved; three persons instead of one are at work, or if manpower is available, three committees of three each. Compare this arrangement with the usual committee of a harassed three or four persons.

Another advantage is *better distribution of responsibility.* By dividing each activity into Planning, Performance, and Control, the load or burden of responsibility and duties on each person is greatly reduced. We now have three people doing the work of the usually overburdened single person. The grade of work done will be of a much higher level because the assigned task is smaller and well within the limits of the average person's time and ability.

There are also other important advantages which cannot be explained here for lack of space.

But are there any disadvantages? There are—but they stem from the usual resistance to new ideas and methods. The president or other officer charged with installing the suggested procedure must himself have a clear understanding of the division of work. Further, he must have the tact and patience of a well qualified teacher to make this technique click. These are real obstacles to the successful use of these methods and they must not be ignored. Even in an industrial organization, where the worth of these methods as powerful tools is generally recognized, the difficulties are not any less real.

But let us move on to the discussion of another technique. Before doing so, however, I should like to pose a few questions to the presidents and other officers of congregations and their auxiliary organizations: Did you ever wonder about the individual make-up of the great body of your membership? Do you feel that you, your officers, even your board of directors, are not close enough to the members? Have you ever felt that there must be a great deal of high-level talent and ability among your members who may not have the initiative to volunteer their services?

Such questions are probably quite common among people active in organization work. In answering them, we can again utilize principles of scientific management. Too often, in our organizations, we tend to forget that, in order to know what we can do, we need to know first what we have. By "what we have" is meant an organization's assets, and by far the greatest item among the assets is *manpower* or *members.* Membership provides strength, power and growth. Indeed, membership is the fundamental resource of every organization.

Thus, we have the background for a Resources Committee. This group can be one of the most important of committees and can make a great contribution to the success of an administration. Its function is to ascertain the facts about the needs and desires of the membership. The Resources Committee, as far as possible, interviews the members personally. In the case of new members, the Resources Committee acts as an indoctrination unit, again by personal contact

strengthening the bond between member, officer and organization. At the same time, the interviewer will uncover prospective workers and even leadership material which, otherwise, would not be activated and therefore would be lost to the organization. In addition, the Resources Committee works in cooperation with the Membership, Conservation or similar committee.

To further the work of liaison, the Resources Committee should sponsor monthly or bi-weekly informal meetings—such as a Sunday morning "brunch"—for personal contact between the new members and the officers.

At this point the reader may protest: All this requires a great deal of work. In answer, let me point out again that the strength of any organization is its members. Unless we use good tools—time-proved and scientific tools—to develop our resources, we will expend much time and effort with only mediocre or worse results.

At present, there seems to be a lethargy among members in the work of their organizations. To overcome this lethargy, the two organization tools—namely, the dividing of each activity into Planning, Performance and Control, and the use of a Resources Committee—can be a great help. Observe how Planning and Performance definitely channel your programs and activities towards the desired objectives, and Control evaluates and insures performance. The Resources Committee findings will soon tell where the organization's weaknesses lie and even indicate in what direction changes should be made, a very effective means for dispelling member *ennui.*

What Is Your Name?

By HAROLD FRIEDMAN

We publish this little monologue not merely because of its intrinsic interest, but because we believe that its circulation should be of great help in persuading Jewish parents to give their children a Jewish education. Bureaus of Education, synagogues and schools are welcome to copy it and distribute it in connection with their enrollment campaign for next season. We are publishing it now to make sure that it will be available when needed. —EDITORS.

ONCE when I was a little girl, I got lost in the May Company — in the handkerchief department.

My mother told me to stay close to her while she shopped for presents. It was Hanukkah time, I remember, and it was raining outside. I let go of my mother's skirt and went to the big front door, I stuck my nose against the door and watched the raindrops sliding down the glass. When I turned around, my mother was gone. And I was lost.

The salesladies were very nice—but I didn't know any of them.

The manager came over and he was nice too—but I didn't know him either.

A whole crowd of people came around —they told me not to worry—but I didn't know any of them either.

They were all big people, big people I didn't know, and I was very little. I was frightened and I began to cry.

Then the manager bent down and took my hand and he said, "Little girl, what is your name?"

For a second I kept on crying, and he said it again, "What is your name?"

"Marlene Ames," I said.

"My name is Marlene Ames," I said. And something wonderful happened. "My name is Marlene Ames," I told him,

and I stopped crying. I didn't feel a bit like crying any more, I felt warm and good inside. I felt good because I knew my name, and I could tell it. I could say my name out clear and loud so everybody could hear it. I could say my name out and right away everybody could know who I was. There was nothing more to worry about then, it would be easy to get me back to my mother, everything was all right.

I knew my name, so I wasn't frightened any more.

I knew my name, so I wasn't lost any more.

I was somebody—because I knew my name.

Once when I was a little girl, I got lost in the May Company. But the other day I saw a boy get lost right in our classroom in public school. He knew his name all right—Jimmy Samuels. He even knew his address. But he was lost just the same, as lost as I was in the May Company. At first I didn't understand—well, I'd like to tell you about it.

We were studying about America, I guess. And Miss Statler, that's our teacher, went around the room asking the children, and they stood up and told about the countries their parents or grandparents or great-grandparents had come from, and what their people had done to help build up America and make it a good place to live in, and all interesting things about them. The boy next to me told some interesting things about Holland, and the girl on the other side knew some good things about Ireland, and she even sang an Irish lullaby for us, it was beautiful. And then Miss Statler called on Jimmy Samuels, and Jimmy just sat there.

Miss Statler looked at him, she said, "Jimmy, surely you know something interesting to tell, you're Jewish, aren't you?"

I looked at Jimmy and right away I knew he felt just the way I did that day at the May Company. I could just see it on his face. He got all red, and his eyes filled up, and he looked this way and that just like I did when I was scared and looking for my mother. I couldn't understand why he looked so funny, and then Miss Statler went on and she called on me.

So I stood up and said a few things. I guess I started with how the word Jewish comes from Judah, and he was one of the sons of Jacob and that name sticks in all Jewish history. The kids were listening all right, and Miss Statler nodded to me, so I told a little more of the things I learned in Hebrew school—some of the things the Jewish people had done, like getting rid of idols, and fighting to be free from the Egyptians and the Greeks and all the other bad people, and working for the Ten Commandments, and all the fine holidays, and how Sukkot was so much like Thanksgiving, and our country was believing in the ideas of the Hebrew Bible, and I guess maybe something about great men in America who are Jews.

I probably talked too long, but I learned quite a bit in Hebrew school—and then all of a sudden, when I sat down, I had a funny feeling. I felt just the way I did when I remembered my name in the May Company, and said it out clear and loud. I felt good inside, all warm and comfortable. I felt just as if I knew my name.

So now I wonder if maybe a person can get lost even if he knows prefectly well his name and his address—if there isn't more than one kind of a name that goes with a person. Seems as if there's a name your family calls you—like Jimmy or Marlene. And maybe there's another kind of name that you call yourself—*inside*. The kind of a name you get from learning something about yourself and your

people, and who you are and where you came from and what's good and useful about you, so you feel as good as the next person and understand that they are as good as you. My name is Jewish, that inside name—and I guess I'm lucky, I know that inside name too.

It's the sort of a name Jimmy Samuels doesn't know, because he never comes to Hebrew school, and I guess maybe his parents don't care if he looks lost and his face gets red and he looks as if he's going to cry. I wish they would, though. Because you have no idea what a good feeling it is to know your name. To stand up and say it out loud and strong when somebody asks you.

You can't be frightened—when you know your name.

You can't get lost—when you know your name.

You're somebody — when you know your name.

Random Thoughts

Exchanging goods and services could, under normal circumstances, be a more civilizing influence than exchanging ideas.

* * *

In answer to the question: "What can be done with what is wrong with American society," Robert M. Hutchins says: "If one college and one university—and only one—are willing to take a position contrary to the prevailing American ideology, and suffer the consequences, then conceivably, over a long period of time, the character of our civilization may change."

If a single institution of higher learning can transform the thinking of a nation of 145 million, what might not be done for the American Jewish community with its 5 millions by a University of Judaism that would train men and women to guide, teach and create in the spirit of Judaism?

* * *

So far no civilization has ever failed to "kick" once it gorged and "grew fat."

* * *

We must educate ourselves in the process of defrosting the great concepts in the religious tradition of mankind.

That process would carry us very far in a better understanding of the great books of the past, to say nothing of the better ability in understanding one another.

* * *

A great deal of what passes for theology and metaphysics reads like a long and intricate argument to prove that the cause of baldness is the loss of hair.

* * *

The right to be different is only the obverse of the duty to be oneself.

* * *

Nietzsche had the right idea when he urged man to evolve into a higher type of human being.

But in urging man to become superman, Nietzsche forgot that man still had a long way to go to become human. The human race is still in its infancy.

That is good to remember every time we read a newspaper. It will prevent our blood pressure from rising.

* * *

A habit of mind worth cultivating is to judge men and things by what they grow into rather than by what they outgrow.

The danger which threatened mankind before the rise of spiritual religion was

that, in its striving for potency, it might remain like the *animals* from which it expected to draw strength to live.

The danger which confronts mankind now is that, in its striving for potency, it might become like the *machine* to which it turns for inexhaustible strength.

Man as *automaton*—whether religious, economic or political — is a far more dreadful monster than man as *beast*.

* * *

So long as people will rather listen than read, they will want others to do their thinking rather than think for themselves.

* * *

Horatio Greenough, a distinguished American architect of the early nineteenth century, said that the American builder, by a truly philosophic investigation of ancient art, would learn from the Greeks to be American.

By the same token, the American citizen, by a careful study of Biblical religion, would learn from the Jews to be American.

* * *

The atheist is a kind of person who would conclude from Anderson's tale of "The Emperor's Clothes," that no emperor ever has any clothes on.

* * *

"Our export surplus," says Walter Lippmann, "is above and beyond a high standard of life at home."

He forgets to add: "of one-third of our population."

* * *

Power without policy is as constructive as a dump heap of TNT.

Policy without power is as effective as a UN resolution.

* * *

"The intellectual love of the mind towards God is part of the infinite love of God, wherewith God loves himself," says Spinoza.

Likewise, the spiritual love of the soul toward God, expressed in our prayer to Him, is part of the infinite love God expresses in His prayer to Himself.

According to our Sages, God prays to himself in the following words: "May it be My will that My love conquer My indignation."

* * *

To look to ancient tradition for guidance is like trying to navigate by ancient maps of the world.

* * *

Neither ignoring nor appeasing, neither baiting nor debating is of any avail with fanatics. That is what makes them such a nuisance.

* * *

Redefinition is to an idea or concept what growth is to a tree.

An idea or concept begins to die as soon as it ceases to be redefined.

* * *

No one, as far as we know, has discovered an effective serum for those who are allergic to new ideas.

* * *

Some of the ways of nature have to undergo considerable adaptation before they can be introduced into the moral or spiritual world.

But some of its ways are in need of being made part of that world just as they are, without the slightest change.

Take, for example, the following from our own physiology:

Each cell, each organ of the human body not only keeps itself alive, but also keep the rest of the body alive.

The liver not only maintains itself but stores up glycogen—muscular food—to be used in an emergency.

In that way it does its share to prepare the body as a whole against danger.

If that procedure extended to the human being as a whole, what a world this would be!

M. M. K.

Black is the Banner

By SHOLOM BLOOM

For centuries, Jews have superstitiously refused to walk beneath the Arch of Titus in Rome. The Arch portrays Titus triumphantly leading Jewish captives with their holy ceremonial objects. A member of the Palestinian Jewish Brigade Group wrote the following in Hebrew on the Arch:

"Romah naflah aval Am Yisrael hai!"
(Rome has fallen but the People of Israel lives!)

Black is the banner and red the blood.
Heavy is the heart and dimmed the eye.
Thick is the crowd and bitter the mood.
For a Haganah Fighter has gasped his last.

Black is the banner and red the blood.
Black the thought of your people's sorrow.
Red the courage of your comrade's morrow.
Black is the banner and red the blood.
For a Haganah Fighter has gasped his last.

Today you are memorialized by long-bearded rabbis
El male rahamim. . . .
Today you are borne by those who saw you fall.
We shall remember. . . .
Today you are guarded by your grim-lipped peers.
We shall continue. . . .
Today you are mourned by the tears of Jersualem's multitude.
How doth the city sit solitary! . . .
Today you are gathered above by the Holy Shekinah.
Adonai yikom bedamo. . . .

Down Bezalel street
Up Ben Yehudah,
To stop at the Kuppat Holim.
"Why does your body tarrry?" you ask.
"Why no quick burial?" "Why no volley of tribute?"
Haven't you heard, Haganah Fighter?
The British of Jerusalem ordered before you gasped your last
—No burial parties to the Mount of Olives today.
You breathed horror at Yemin Mosheh.
You were tried by a Military Court and classified a hoodlum.
You spilled your guts bringing succor to the Ancient City.
—No burial parties to the Mount of Olives today.

Black is the banner and red the blood.
Black the corridor of the Council of Nations.
Red the refugee ships that slip through the night.
Black is the banner and red the blood.
For a Haganah Fighter has gasped his last.

Book Notes

SCHOCKEN LIBRARY

(1) *The Language of Faith,* Nahum N. Glatzer, 128 pp. $1.50.
(2) *From the Land of Sheba,* S. D. Goitein, 123 pp. $1.50.
(3) *The Ghetto and the Jews of Rome,* Ferdinand Gregorovius, 120 pp. $1.50.
(4) *The Rabbi of Bacherach,* Heinrich Heine, 93 pp. $1.50.
(5) *An Autobiography,* Solomon Maimon, 116 pp. $1.50.
(6) *In the Heart of the Seas,* S. Y. Agnon, 128 pp. $1.50.
(7) *Inside Kasrilevke,* Sholem Aleichem, 127 pp. $1.50.
(8) *Job's Dungheap,* Bernard Lazare, 128 pp. $1.50.

SCHOCKEN Books has now been in existence for over a year. I do not know what the response of the public has been to this historic venture in Jewish publishing. But for those among us who are interested in the heritage of our people, in its religious and secular literature, Schocken Books is a veritable treasure. It would be quite appropriate for us to say *shehehiyanu,* to own and acquaint ourselves with these writings.

The Schocken Library is a special series of small, cloth-bound books, with clear typography, fine design and excellent format. Twelve volumes have already appeared, and additional ones are being issued from time to time.

1. Fittingly enough the series begins with a volume called, "The Language of Faith." This is not a *siddur,* a book of prayers; it is an anthology of prayers, selected for their spiritual depth in content and for their poetic beauty in utterance. The English translations face the original, and the reader with some knowledge of Hebrew and Yiddish will derive joy from comparison of the translations with their original.

This little book, deserves in itself, a considerable appraisal and appreciation. *De profundis* is the most suitable epithet for these prayers, or, the psalmist's cry, *me'amakim.* They come not only from the depths; they also rise to great heights. Emerson wrote, "Hitch your wagon to a star and follow it." This is, obviously, unearthly idealism, and Emerson was avowedly in the Platonic tradition. If one were to distill the humane essence of these prayers, as of *Pirke Abot* (The Ethics of the Fathers), it would read: "Hitch your star to a wagon and follow it." This clear, humane idealism *is* the Jewish tradition, and it is a tradition that proclaims the transcendence of the ideal over the actual, but does not dichotomize them. And is it wholly fortuitous that Robert Browning, the poet of *Rabbi ben Ezra,* wrote, in *Andrea del Sarto,* "A man's reach should exceed his grasp or what's a heaven for."

Two strains—metaphysical and emotional—are discernible in these prayers. The uncompromising monotheism of the Hebraic view lifts them to a metaphysical level, and it is a supreme delight to the mind to find in a prayer the philosophical comment, superb in its dialectic, that "God is the place of the universe, but the universe is not the place of God."

But some of these prayers come from the heart rather than from the mind, and are tremulous with a warm and intimate poignancy—the pathos and poignancy of a people that has known great suffering. Nor is it odd that these prayers fall so easily and naturally into the idiom

of the common folk, descend from the majesty of Hebrew into the tender simplicity of Yiddish as it was spoken by our mothers and grandmothers, by the Hasidic rabbis.

Of these the most wonderful is the prayer recited by Jewish mothers at the close of the Sabbath—"God of Abraham, of Isaac, and of Jacob, protect your dear people of Israel with your love." It is hardly possible to read these lines in cold print wihout remembering one's mother or grandmother walking back and forth in the half-darkness of a Sabbath evening in the kitchen or front-room and softly chanting this prayer as if she were actually interceding for her own and for the whole congregation of Israel with a compassionate and loving Father. And here too, if there is truth—as there undoubtedly is—in the belief that prayer may have its roots in the need *aropzureden zich fun harzn,* to let one's spirit, as it were, go out to the universe, to sense a quality of sanctity about us,—then the element of anthropomorphism seems to shrink, and what remains of it, is understandable and forgivable.

2. "The Land of Sheba" is a collection of stories depicting Jewish life in Yemen, in southwest Arabia. It is the home of the oldest Jewish community in existence. And these folk-tales, shedding light upon the social and religious customs of the Yemenite Jews, will afford the reader both pleasure and profit. He will enjoy the stories as interesting tales appealing to his curiosity and sense of wonderment, and he will find out a good deal about these distant brothers and sisters of ours.

3. "The Ghetto and the Jews of Rome," was written by the 19th century German historian, Ferdinand Gregorovius. It is, up to the present, the only volume in the series that comes from the pen of a non-Jew. And the editors were wise in selecting it.

The book presents a vivid picture of the Roman ghetto from its establishment on July 26, 1556 to the year 1853, when the essay was composed as part of Gregorovius' *"Wanderjahre in Italien."* But this is only part of the essay. It contains a brief and lucid review of the history of the Jews in Rome under the pagan and Christian emperors, and then under the Popes. It is rich in detail and abounds in picturesque description, and has a poetic tone which is audible in translation. Indeed, the essay is preceded by Gregorovius' tribute to the Roman Jews, done in verse (and translated here into English by Randall Jarrell). It is entitled, "Lament of the Children of Israel in Rome," and this is the first of its seventeen stanzas:

Very bitter were the sorrows
Of our fathers, who in exile
Hung their harps upon the weeping
Willows of the flat Euphrates:
But beside the Tiber's flood,
Pressed behind these stifling gratings,
We hang up our wailing's zither;
Judah's children, we—in Rome.

Gregorovius was eager to understand the secret of Jewish survival, of the source of Jewish martyrdom and endurance; and although his book is beautiful and touching, it lacks depth and moves upon the surface of things. There is wonderment here and sympathy too, and, at times, indignation, as he tells of the ceremonies of humiliation imposed on the Roman Jews, of their doubtful status even under the kinder rulers, of the formula with which the Popes would accept, on their inauguration, a Scroll of the Law from the Jews: "We confirm the Law, but condemn the Jewish people and their interpretation."

Yet Gregorovius seldom succeeds in get-

ng beneath the surface, in seeing the pirit of Israel *panim-el-panim,* face-to-ace. He admires this people, and his in-ention is good, but to him also it is a ubborn and peculiar and hence incom-rehensible people. And as he writes: Compared to the luxuriant forms and anciful ceremonies of the Catholic hurch, this stark, imageless, unfanciful nd unfigured service of Jehovah seems dmirable in its absolute simplicity and we-inspiring sublimity, in the dispassion-te despotism of the Law, which devours oth the spirit of man and nature with-ut pity."

4. Heine's "The Rabbi of Bacherach," vas the first attempt in modern literature o present a delineation of Jewish life in nedieval Germany. The Rabbi of Bache-ach flees to the ghetto in Frankfort to scape a charge of blood-ritual. Heine's etters to various friends indicating the rogress of the novel show how preoccu-pied he was with it, and yet there are nly three existing chapters, and the third one is unfinished. What we have of it possesses lyrical and some dramatic beauty, and it begins with a Passover *seder* at which a Christian corpse is planted under the rabbi's table. The rabbi and his wife leave immediately for Frankfort, and there is an unmistakable realism as well as a dream-like aspect to Heine's evocation of this thirteenth-century ghetto. Besides the rabbi and his wife, several other characters are brought into the story, and of those the strangest is an apostate from Spain, a descendant of Abravanel.

On October 25, 1824, Heine wrote to Moses Moser regarding this book: "But just because it issues from love it will be an immortal book, an eternal lamp in the cathedral of God, not a sputtering stage-light." While writing it, Heine was baptized, and on December 14, 1825, he informs Moses Moser: ". . . I should be very sorry if my own baptism could appear in any favorable light to you. I assure you, if the laws had permitted the theft of silver spoons I should not have been baptized."

Whatever may have been the circumstances, Heine did not produce the "somber martyr-song" of his people, and it is no tale of love that he gave us, nor is it an "eternal lamp in the cathedral of God." There is no *obvious* mockery here as there is in many of his other writings, but there is either concealed laughter, if not hatred, or open treason. The rabbi forsakes his community without much thought and no warning, as in his youth he had won his bride by a trick, and the meeting between him and the apostate would suggest that the spiritual gap between them is not immeasurable. Would it be too invidious to infer that Heine was depicting the rabbi in his own image—in the image of one who permitted himself to be baptized because the laws did not allow the "theft of silver spoons"? And would it be unhistorical to add that such was the *ethos* of the entire group of enlightened and completely assimilated Jewish intellectuals in Heine's Germany?

5. Solomon Maimon tells us in his autobiography that he also thought on improving his position by conversion, but his candor was so great and his devotion to reason so single-minded that the pastor advised him, "You are too much of a philosopher to be able to become a Christian."

This little volume contains only part of Maimon's "Autobiography," but it is the part that will interest the general reader. The rest of it is a dissertation on the philosophy of Maimonides and Kant (available in a two-volume translation in Yiddish). What we have here is a portrait of a scholar, finding his way out of the Polish ghetto and groping toward knowledge. The story of his life

becomes the story of the Polish ghetto in the second half of the eighteenth century (as Glickel Hamelin's story becomes that of the German ghetto in the second half of the seventeenth century). There is much here about the *heder,* about customs and ceremonies, about the economic lot of the Jews, about the type of learning that prevailed, about the beginnings of Hasidism. After arriving in Germany, Maimon describes the wealthy circles of Berlin Jewry and some of its representatives.

That Maimon was brilliant is undeniable, and that his love of learning was genuine is beyond question. But whether he was a man of moral stature it is more difficult to determine. His own autobiography presents a good deal of evidence against an affirmative judgment, and it would seem that his life was desultory, broken and truly tragic. He was brilliant, and he was among the first who felt stifled in the ghetto and were drawn toward enlightenment as the moth is drawn toward the flame. More than half of his life was spent in an environment molded by other forces and traditions, and moving in other directions. And it may be that neither Maimon nor the ghetto could be blamed, that the guilt was a tragic guilt in the classical sense, lying somewhere in "life" itself. His autobiography should be read, but it must be read with care. What he says of the ghetto is authentic, but it is only one side of the story, the drab, sordid and sorrowful side. There was more to the ghetto than Maimon recounts, and its high and exultant experiences are unrecorded here.

6. "In the Heart of the Seas," is Agnon's second book to appear in English. Here too, as in "Bridal Canopy," his locale is Eastern Poland (and then Palestine), but his theme is timeless. As his tale unfolds, that which is without dimension and of the dominion of the spirit takes on the attributes of space and temporality. But these attributes are *transparent,* so to speak, and that which is eternal and fathomless shines through. There is mysticism here, but it is not the murky mysticism of Asch's latest novels, enveloped in fog, but the mysticism of one on a mountain-peak looking out at the world in the simple clarity of morning sunlight. It is a tender story of men and women wtih the innocence of children and the firm but gentle courage of the very old who, having seen and heard much, know what must be done and will not be deflected from their appointed task.

It is the story of a pilgrimage—the pilgrimage of a group of the pious, of Hasidim, from Poland to Palestine. It is not an ordinary journey, for it is a journey to Jerusalem which is not a mere city, but the source and center of sanctity. And so it is a pilgrimage of the spirit too, and it abounds in miracles; and it is a solemn and sacred affair. But in some wonderful way, Agnon lights the journey up with humor, with a joyful playfulness, and his Hasidim are at once very serious folk and happy-go-lucky. And there is one among them, Hananiah, modest and good and sweet. Agnon does not clothe him with flesh and sinew and bone, and yet it does not seem to matter much, for he is meant to be a symbol rather than a person, an essence rather than a thing, a dream rather than actuality. And if we wish we might name him *Elijah.*

Agnon is a stylist, a goldsmith with words, and it is manifest in this short novel.

7. The latest volume in the series is Sholem Aleichem's "Inside Kasrilevke." Sholem Aleichem is beginning to come into his own in America. Two years ago, "The Old Country" appeared, and it was several years ago that Maurice Samuels'

excellent book on Sholem Aleichem was published.

To read Sholem Aleichem is to love him, and his people too. There is no malice in Sholem Aleichem's humor, no brittleness and little satire. Truly, tears and laughter are mingled in his humor. He wrote at a time when Jewish life was undergoing great change under the impact of forces that affected the whole of Russia, but reached into the very foundation of the ghetto. At such junctures in history it is tempting to ridicule and to deride. It seems proper, at such moments, to set the old over against the new, and to proclaim the right of the new to supplant the old, no matter where the chips may fall; or else it is easy to fall into a mood of sentimentality and to lament the passing of the old and to cling to its shadow, and shed tears. Sholem Aleichem neither scorned nor wept, but tried to see the immediate and inescapable realities, the scenes about him, with imaginative sympathy and yet with a kind of detachment, with the glorious and infectious smile of humor.

And so Sholem Aleichem looked at Jewish life, and beheld it in transformation. Now many have done that, and their writings are material for the historian. Sholem Aleichem saw much and saw vividly, but beheld the immediate and the actual under the aspect of eternity. Kasrilevke is being modernized and the ways of tradition are no longer efficacious, and change is the order of the day. But in the midst of the flowing waters, in a world that is crumbling, stands Reb Yoziff, the eighty-year-old rabbi, the saint whose only argument and weapon is a parable, and he is made of granite and is as solid. With him, and the like of him, Kasrilevke need not fear transformation, need not oppose the new; but Reb Yoziff, alas, is one of the last, and the like of him is rare. When the Moscow contractor slaps Reb Yoziff for intruding into his room and bothering him about a home for the aged, it seems right—and not at all an act of degradation or false humility —for Reb Yoziff to reply, softly and sweetly, "That's that. I take it that this was meant for me. Now, my dear man, what are you going to give for the sick old folk—I mean the home for the aged?"

Sholem Aleichem is the most musical of Yiddish writers. His stories are replete with passages that are lyrical and suggestive. They do not depend on plot, and hence their movement is not straight and swift as must be the movement of action. But may it not also be that, since Sholem Aleichem beheld the enduring and permanent in the process of change, his tales of change approximate the logic of music and become variations upon a basic and recurrent theme?

It is doubtful whether "Inside Kasrilevke"—especially its first part—is the fittest selection for an initial volume of his works. Here the comical too often predominates over the humorous, and the laughter of sheer incident is perhaps more prominent than the smile of compassion upon the face of Reb Yoziff. "The Old Country" was more truly representative of Sholem Aleichem and had more of his puns and golden humor. Moreover, the translation here is not as felicitous, nor the clear, melodious voice of Sholem Aleichem as audible.

8. "Job's Dungheap" consists of several essays and of a number of shorter pieces by the French-Jewish writer, Bernard Lazare. These essays have now been rendered into English for the first time, although Lazare has been known in America for his study of the history and nature of anti-Semitism. The book contains also a sensitive appreciation of Lazare written by his close friend, the French poet, Charles Péguy.

As one reads these essays, paragraph

after paragraph, it appears that their relevance for our day and generation has diminished. Moses Hess, in his "Rome and Jerusalem," had anticipated Lazare in his quest for a union of socialism and the prophetic tradition, and had marked out the road upon which the Jewish revolutionary might go forward to the "historical Sabbath."

These essays possess, nonetheless, real value, and it lies in their revelation of the mind of a Jewish intellectual. Lazare was brought up, like Herzl, in an assimilationist family and, distraught by anti-Semitism and later by the Dreyfus affair, turned from socialism (without turning away) to Jewish nationalism. Unlike Herzl, and more like Hess, his central interests were not political, but essentially ethical, and his exaggerated denunciation of the Jewish bourgeoisie stands in favorable contrast to Herzl's traffic with the Czar's and Sultan's ministers, to the proposed detriment of the revolutionary cause in their lands. The theme of Lazare's essays—the attempt to rediscover and redefine the social content of Judaism in the light of humanist and moral socialism—is significant and instructive. And if his particular synthesis is not quite acceptable, yet his emphasis is right and wholesome, and is made in his essays with passion and insight.

* * *

These are eight, out of the twelve books, already published by the Schocken Library. It is to be hoped that the Jewish public will buy and read them, and that other volumes will be issued. The serious and perceptive reader will discern in these books some wisdom and will obtain from them much enjoyment.

ISRAEL KNOX

REALITIES AND VALUES (*Continued from Page* 8)

we hope that their author and the American Jewish Committee will succeed in convincing our Government and the American public of their truth and cogency.

▼

DROPSIE COLLEGE FOR HEBREW and Cognate Languages in Philadelphia has shown a meritorious alertness to the new situation created by the establishment of Israel as an independent state. Its president, Dr. Abraham A. Neuman, has announced the setting up by the College of an Institute for Israel, Palestine and the Middle East, to "prepare scholars and historians in Middle East studies with emphasis on the contemporary scene." That emphasis is apparent in its expressed intention to train for consular, administrative or other government or commercial service in Middle East countries.

If we had it in our power, we would require the personnel in the bureau of our State Department that handles Middle East Affairs to take the courses at the new Institute established by Dropsie. It would do them a lot of good.

▼

THE NINE SYNAGOGUES AND all the Jewish schools of Chelsea, Mass., have established as a prerequisite for *bar mitzvah* a minimum of six years' religious education. The neighboring community of Everett recently raised its requirement from four to five years. Little by little it is being recognized that the ritual celebration in the synagogue of a boy's becoming *bar mitzvah* is not a right but a privilege. It has to be earned. The ceremony of *bar mitzvah* is meaningless and the preparation for *bar mitzvah* valueless except for children who have had an adequate Jewish education. Where, as in Chelsea and Everett, the community can agree on setting standards, such standards are effective. There can be no excuse for holding out on such an agreement, since no ideological barriers to it exist.